

Dulcedo ex Acerbis.

Sound DOCTRINE from the ERRORS

Contained in

Mr. Keith's Sermons

AND

APOLOGIES.

The Second EDITION.

ZACH. 13. 4.

And it shall come to pass in the days (of true Christians) that the Prophets shall be ashamed of their Visions: Nor shall they wear any more a rough Garment, (a black Cloak, a broad Hat, a short Cravat, and Fryar's Hoods) to deceive.

By a Member of the Church of England. O D M T.

THIS Paper having fully made out and demonstrated in its former Edition, that Mr. Keith doth labour under several mistakes; and understandeth neither Scripture nor Divinity, nor the ground of Salvation, to wit, Regeneration by the Power from on High, which is the Spiritual word in the Heart; nor the outward, I was in hope he would, since he is so apt to turn and forsake his old Errors, have given Glory to God, and shew'd by some publick Act, or Recantation Sermon, that he is really ashamed of his Visions, and of Zeal for a Doctrine exploded, and proved just opposite to that of the Apostles. But *Luxuriamus in nocturnis*, it is Darkness which the World

World is in love with. *Joh. 3. 19.* In vain I expected such Man as Mr. Keith, who runs from the Light within, should so soon stop his career and freely return to it: He is too far gone from it; and it is to be feared, as shall be shew'd more at large; he is become one of those that rebel against the Light because they do not know it. *Joh. 24. 13.* and seek for the praise of Men more than for that comes from God. *Joh. 5. 44. 12. 42, 43.* Therefore seeing no great hopes (tho' he be always Learning) of his coming to the Truth. *2 Tim. 3. 7.* and seeing that far from it, he goes on unconcerned, Preaching another Gospel than the Apostles Preached; setting up the outward Word above the Light and guidance of God's Spirit within Man, ascribing the second Birth, or the Regeneration, against the positive words of Christ, *Joh. 3. 5.* to the outward word; and like they that Christ speaks of, *Matth. 23. 15.* and the Horse in the white Robe, *Revel. 6. 2.* Conquering and to Conquer; and bragging of his Success (the unjust Man knows no Shame, *Zeph. 3. 5.* and is very confident *Prov. 14. 16.*) I will, tho' no Quaker nor admirer of Quakerism, smite this scorner of the Light, that the simple may beware and come to understanding. *Ch. 19. 25.* and go on as well as he in Printing a second time; and bear witness to the Light once more before great and small, tho' the Great Men rage with him, *Jerem. 5. 5.* that Truth may triumph at last, and that neither Mr. Keith's nor the Quakers Opinions may have the better of it.

Devant les Rois & Grands Siegneurs du monde

Ton temoignage, O Dieu, j'annonceray

Sans que jamais vergogne me confonde. Psal. 119. 46.

2. I thought that between both the Quakers and the Churchmen some Answer might have been fram'd, and that the Spiritual Men, or the Children of the Light would have appeared for Truth, and had Discretion enough to put Mr. Keith to Shame. *Judg. 18 7.* and so waited for their words, as *Elihu, Joh 32. 7, 11.* but in vain; for when I had waited whilst they search'd out what to say, and behold none answered nor convinced Mr. Keith *V. 12.* being as wise as he is, because they think they are wise, *Joh. 9. 41. Jerem. 8. 8, 9,* I was forced at last to take the business in hand, and to shew my Opinion in the behalf of the Truth. *There is a Spirit in Man;* and (without being Quaker Enthusiast or Fanatick) it is, by Mr. Keith's leave, the inspiration of God gives understanding for that, *Joh 32. 8, 17.*

3. To make good my charge against Mr. Keith, I have need of no more than what he saith pag. 6. of his Farewel or Abjuration Sermon. *That Faith is wrought in us by means of the written word: That is to say, by the Doctrine of Christ Crucified as it is Preached to us. For as the Scriptures say, Faith cometh by hearing, and hearing by the word (the Text saith the word of God, Rom. 10. 17.* which last Word he takes away *Revel. 22. 19.* the better to put his blind Construction upon the Simple, and to shew the wiser Sort what a faithful Minister of God's Word he is become) *And that Word, continues he, is the outward Word in the Mouth of the Preachers; as it follows, V. 14.* (whereas this same *V. 14* going before the words which he cites from the 17th. it should be as it preceeds, but to say as it follows, makes the consequence he draws look better and more plausible.) *And how shall they hear without a Preacher? And hence the Word even the Doctrinal Word, is called the Incorruptible Seed, of which true Believers are Regenerated and Born again, according to, 1 Pet. 1. 23.* These are Mr. Keith's own words; and what he, and, as it seems, his Party call sound Doctrine.

4. But that is not the Doctrine of the true Church of England; for it is not that of Christ, nor of St. Peter himself; for his very Words themselves shew plainly that this is false. His Words in the said place are, *being Born again, not of Corruptible Seed, but of Incorruptible, by the Word of God, which Lives, and Abideth for Ever.* From which any man that reads, may see that the Word meant here, is the Word of God Himself; and that it being God's Word, and such Word as is Living and Abiding for Ever, it is not the outward word in the Mouth of the Preachers; for that is the Preacher's word; and is not living, but dead, nay a Letter that killeth. 2 Cor. 3. 6. or at least that leaves one dead, in the state it finds one in; Endureth but for a while in the hearts of some hearers. Math. 13. 21. Was not from the beginning, and therefore will have an end. 1 Cor. 13. 8. Serving but till the Inward arise and shine in the heart. 2 Pet. 1. 19. And in fine, is not that which worketh true Faith in the Saints, nor which they are Born again and Regenerated of: seeing some have Believed, (as the Wise Men of the East) and were Regenerated; (as Cornelius) without it: the Spirit (which is the thing that Regenerates the Saints John 3. 5.) falling upon him and those many Friends he had with him; Act. 10. 24, 27. as soon as ever Peter had begun to speak to them, V. 44. that is, before they had heard half of the Doctrine of Christ, and of all the Mysteries Mr. Keith enumerates at the foot of pag. 10. and by which he saith Faith comes: which they knew and beleived without doubt nevertheless; the Spirit *teaching all things* without hearing them Preached. Job. 14. 26.

5. And common Sense shews the same. For it shews, that since this Word, which Mr. Keith argueth for, can't give so much as one Sense, viz. Hearing to the Body, much less can it give it all the Senses, or the whole Life; and much less beget the Soul, or give it its Life again; nor that which comes from Hearing or Understanding, viz. Faith. And if for reading of Words, or for hearing them Preached, Men had Faith wrought in them, and were regenerated, it would follow, that all those which heard Christ preach, believed: and that none of those, who hear, Sermons, and read the Scripture, are unregenerated: and that all may be saved at the same cheap, easy rate, that Papists hope to be so; that is, for hearing Mass said, and some few Ave Marias cryed about them when they die. And Mr. Keith hath ill Luck to have met with so few Men that believe as he tells us, Pag. 12. of his *Reasons*, among so many Hearers; for he reckons in that Place no more than 40 Persons brought over by his Preaching, from Quakery to his Church.

6. So that the Word in the Mouth, being not that which begets, and worketh Faith in the Soul; it remains, that the inward spiritual Word in the Heart and Soul, is that which doth it; *being quick and powerful, and sharper than any Sword, piercing to the very Soul* and inward Thoughts of the Heart. Hebr. 4. 12. (as Peter shewed it to be in the Case of Ananias, and of Sapphira his Wife, Act. 5. 3, 9.) to work powerfully there, and stir up all the Powers of the Soul and the Body. And this Word being Spirit and Life, as Christ himself saith. Job. 6. 63. and a Spirit *that giveth life and quickneth.* 2 Cor. 3. 6. it is therefore the only Word that liveth and begets the Soul again; and it is, on this Account of being a Spiritual and a penetrating Word, represented by a Sword coming from the Mouth of Christ. Rev. 1. 16. and with some known by the Name of the Sword of the Spirit. Eph. 6. 17. And as it is that which was from the beginning with God; Job. 1. 2. it is also that alone which abideth for ever.

7. The word of Faith which St. Paul and the Apostles preached, and by which they begat Souls, 1 Cor. 4. 15. Jam. 1. 18. was inward and spiritual in the heart, Rom. 10. 8. and a Spirit: for they were the Ministers of the Spirit that gives Life, and not of the dead Letter, or outward word, that killeth. 2 Cor. 3. 6. Ministering to that Spirit which Christ himself ministreth, Gal. 3. 5. that thereby Men might serve God in newness of the Spirit, and no more in the oldness of the Letter of Scripture. Rom. 7. 6. of the Doctrine of Baptisms, of Repentance from dead works and other fundamentals, (as Mr. Keith doth call them, and recommend pag. 10.) of the Christian Religion, or of the Doctrine of Christ, which St. Paul exhorts to leave. Hebr. 6. 1, 2. and Mr. Keith to stick to. And they preached the Gospel, which is the Power of God, Rom. 1. 16. and which being a Spirit, they begat Souls again by. 1 Cor. 4. 15. This Power being the same as the Power from on high, which is the Holy Spirit, Luk. 24. 49. Act. 1. 5, 8. and which regenerates Souls, Joh. 3. 5. So that the Word they preach'd, being Power and Spirit, it is not the empty Word in the Mouth of Mr. Keith: which they begat, or became Fathers in God to Souls with: but the inward spiritual powerful Word in the Heart of good Men, which they stir'd up and set a working by that which they received of Christ, and which his Sheep heard therefore speaking through their Heart and Mouth. John 10. 3, 5.

8. If the Protestants become Fathers in God by preaching the written outward Word, why may not the Popish Priests be so too by their Preaching? But if Preachers become such by Preaching and Ministering the spiritual Word of Truth, Pray to whom Fathers in God, and whose Ministers are they that stand for another Word, and countenance its Preaching? It is strange Fathers in God should beget, they know not how, nor by what; and if they know, should keep their Trades to themselves, and should not let Mr. Keith, who hath deserv'd it so well at their hands, know the Knack on't! I am afraid Mr. Keith will never spoil a Bishop, but always remain a Tool.

Quare. Pray, Mr. Preacher, what's Religion now a-days? Answ. It is nothing but Acting the Story of Christ: and a Cloak with as many Facings as Parties or Sects, for the Sophisters of each to carry on their Designs; and for every Party to act their Non-sense under impudently to the face of those that know better things, as the silly Papists did their Mass in King James his time. Poor King, to take his Priest-craft for a Religious Worship, and to be thus put upon in his most weighty Concern, by dull Souls, more confined and less knowing than himself. But tho' Kings pay dear for it, and have paid so ever since the time of Jereboam, who became a sad Example of God's Justice upon such. 1 Kings 13. 34. Yet no Calves, no King prevails in the Mouth of their Profets and of their Politicians: who must have some Calvish Priests. Ch. 12. 31. to preach a Calvish Worship, that is, fit for Calves only, and for making of Men Calves, that they may lead them like Calves: and will prevail to the End, whilst Kings learn nothing from them of God judging in the Earth. Psal. 58. 11. and disposing of Kingdoms: giving them to whom he will, and setting up over them even the Basest of Men. Dan. 4. 17. The Kings that knew God themselves, not only serv'd him themselves, but preached and reformed their Priests and Clergy themselves. 1 King. 8. 12, 14. 2 King. 23. 2. 2 Chron. 29. 5. Psal. 51. 13. 119. 46. but all they that know him not, give their Power to the Beast. Rev. 17. 13. Kings might serve God by Proxy, if they had none of that Word in the Heart which all Men have, and could give God an account by their Priests and Favourites.

9. It is the Spirit gives life, quickneth. 2 Cor. 3. 6. *Joh. 6. 63.* creates, forms, reforms, and upholds all things living. *Gen. 1. 2. Psal. 33. 6. 104. 30.* and that begets Souls therefore. Without it all things lie dead, and return to their Nothing. *vers. 29. Jam. 2. 26.* and he is the conveyer of Life unto all Creatures: The hand and the arm of God. *Joh. 12. 38.* whereby he makes all his Works. From him the First Man *Adam* received his *Breath of Lives*. *Gen. 2. 7.* that is, both of the Divine and of the Natural Life; (for note that the *Hebrew Word* is *Chajim* in the Plural, not *Chajah*, as it should be to signify Breath of Life.) And as *Adam* received the Life of his soul from him, so from him we must get it again, and be born of it; not from the material Word, or dead Letter of Scripture. God's Kingdom, or Salvation, as *St. Paul* saith, is through it. *Rom. 14. 17.* then we must be born again of it. *Joh. 3. 5.* and be born of God, and of this spiritual Seed, to have it remain in us. 1 *Joh. 3. 9.* and have the Kingdom of God or life eternal in us. *Luk. 17. 21.* The Seed it self which the Flesh is born and begotten of, is a Spirit abstracted from the Soul and the Body of Parents, which are but Men: Much more then that of the Soul regenerated of God, who is only a Spirit, and the Father of Spirits. *Joh. 4. 24. Hebr. 12. 9.* ought to be a Spiritual, and not a Material Thing: such as is the outward Word, which *Mr. Keith* soweth about in Sermons and in Papers; which Booksellers and Printers catch at so nimbly, and put *Impune* upon the World.

10. Now Christ himself is the word. *Joh. 1. 1, 14.* in the Heart and in the Mouth. *Rom. 10. 9.* and being that same Power of God, 1 *Cor. 1. 24.* by which God made all, *Joh. 1. 2, 3.* (the World and all Things therein. *Hebr. 1. 2.*) and which upholdeth all things, *v. 3.* and gives them their Light and Life. *Joh. 8. 12. 14. 6.* it is he that begets Souls; and he is the same also as the Spirit or Power which hath been shew'd to doe it. Jesus being the same Word as *Paul* spake of, *v. 8.* of *Chap. 10.* of *Rom.* and the same Power of God, 1 *Cor. 1. 24.* as *Paul* saith the Gospel is, *Rom. 1. 16.* And the Lord is that Spirit, which *Paul* was Minister of, 2 *Cor. 3. 8, 16.* and when the Holy Ghost comes it is Christ that comes Himself. *Joh. 14. 16, 18.* And upon the whole Matter, Christ being the Word of God that was from the Beginning, *Chap. 1. 2.* and by whom all things were made, and *Emmanuel*, God in us, *Matth. 1. 23.* dwelling in us for ever, according to his Promise *Joh. 14. 17.* except we be Reprobates. 2 *Cor. 13. 5.* and the Holy Ghost himself; he is the Word in the Heart that abideth for ever; and of whom *St. Peter* meant the Faithful are born again. Being upon this account called the second *Adam*, that is, the second Father, or Begetter of Mankind: and the Bridegroom, infusing his spiritual Seed in Man, and impregnating his Soul; which becomes his Mother thereby; and by the same means he becomes the Son of Man, and is formed within Man. *Gal. 4. 19.* And in short, Christ and the Word and the Spirit are all one,

11. And he is called the word (in Greek *λόγος*, or Reason) because he is Wisdom, Light and Understanding, in God, in the World, and in the Soul. In God, he is the Wisdom and the Power, 1 *Cor. 1. 24.* Will and Act: For God having no Organs, as Mouth or Hands, his word is the thing it self that is done by his Power and Wisdom; and having no other Will than his Power and his Act, because *Voluntas*, saith one, *Consilio nascitur*, and there is nothing but Sight, no thinking nor consulting at all, in the most Wise God; his Wisdom, Power, Will, Act, are all one, that is, his Word. In the World he is the Light, *Joh. 8. 12.* and the Spirit that moved in the deep to form the Light.

Gen.

Gen. 1. 2. and which the Wise and *Pulcher ordo Mundi* proceeds from. And in the Soul, he is both the Light of Nature in all, and the Light of Grace, that is, the Understanding in some, being natural in all; granted to all at their Birth by the prerogative of their Essence or nature above other Animals; *enlightning every Man that cometh into the World. Job.* 1. 9. This is what they call Reason: And supernatural in the regenerated, granted them of Grace again by the gift of the Spirit upon their Birth of Water: And this is properly that which they call Understanding. I say, he is called the word, because he is Light Understanding and Wisdom in us, as well as in God. *Quicquid in nobis videt & audit, verbum Dei.* That Light, and that faculty whereby we see and perceive, and hear and understand things, is the Word of God in us, that is, Christ and his Spirit. Understanding comes from Christ, *1 Joh.* 5. 20. and he is the Light of Men. *Joh.* 1. 4, 9. and from the Spirit he sends. *Ch.* 16. 17. *to Guide Men into all Truth, V.* 13. *to teach all things. Ch.* 14. 26. *and to search even the deep things of God, 1 Cor.* 2. 10. understanding comes likewise. Understanding is the word in the Heart. The Light whereby the Mind conceiveth in the Heart, and sends forth the Spirit thence into the Mouth, is the Word, not the combined Syllables, nor the sound which the Air makes in the Throat and in the Mouth. The Heart conceives from the Light that riseth there in the flash at every pulsation, and sends it into the Head, whence returning to the Heart, it is sent with the Spirit that issueth out of the Flash into the Tongue to move it; the Tongue moving beats the Air in the Throat and in the Mouth; according to those Organs which articulates its sound, and forms the out spoken word; and speaks forth the conception. So that the Light, the Spirit, and the Conception or notion is the *λόγος* or the word: That which the vulgar call Words, being nothing but *vo ces*, an articulated Noise, and a combination of divers Sounds or Syllables, by the Spirit from the Heart; and neither the thing conceiv'd, nor the Spirit expressing, or speaking it forth themselves.

12. To conclude, Understanding, Reason and Light in the Soul is from the Spirit of Christ, the word of God, Christ himself; of whom we are born again, and who worketh Faith in us. From him, and from his Spirit the hearing of Faith proceeds. For Understanding, as was said before, proceeds from them, and hearing in the Scriptures signifyeth Understanding; as in that place where Christ saith, *he that hath Ears to hear let him hear, &c.* And Faith is one of the Gifts and Effects of the Spirit, *1 Cor.* 12. 9. No Faith without Conversion, and no Conversion without Understanding. *Matth.* 13. 15. By Hearing we Believe, Turn or Convert, and what we understand not we neither do nor believe. *Intelligere ipsum credere est*, by your leave, Mr. Keith, and Madam Rome. No implicate Faith avails. When God openeth our Hearts or gives us Understanding, we believe as *Lydia, Act.* 16. 14. and confess with our Mouth, *Rom.* 10. 9. *and come and shew our Deeds*; as *Zacheus, Luk.* 19. 8, 9. and those which burned their Learned Books, did. *Act.* 19. 18, 19. and Faith is dead without Deeds, *1 Jam.* 2. 26. So that to have Faith we must Understand in the first place, and so have Understanding; and the light of Christ's Spirit, or Christ himself within us. All which, if we can obtain from the outward word Preached, Mr. Keith is in the right, but then Christ died in vain; for he died to get us the effect of the Promise, which is the Holy Spirit, *Luk.* 24. 49. *Act.* 1. 4, 5. from which Understanding comes.

13. Therefore since we must have Christ as a Spirit within us to Understand and Believe; we must know him not only without us in that Body that died upon the Cross, to fulfil all Righteousness, and reconcile us to God, *Rom. 5. 10.* that thereby having access *V. 2. Hebr. 4. 16.* we might obtain his good Gift, to wit, the Holy Spirit. *Matth. 7. 11. Luk. 11. 13.* but within us in Spirit, since he cannot enter in and dwell there in Flesh and Blood; tho' he should work the Miracle of the Transubstantiation; and Mr. Keith should plead for an outward Christ, or a Christ without us, as hard again as he doth in his Reasons about the 26th page. *Henceforth we know Christ no more, saith St. Paul. 2 Cor. 5. 16. after the Flesh. And* as a Spiritual Christ, forming the Kingdom of God by his Spirit *Rom. 14. 17.* within us. *Luk. 17. 21.* Especially seeing that he is glorified again with the Glory which he had before his Incarnation. *Joh. 17. 5.* and sits in that Majesty which belongs to God alone, *Hebr. 1. 3. Rev. 3. 21.* and into which Flesh and Blood cannot pretend to enter. *1 Cor. 15. 50.* Christ being to die but once. *Rom. 6. 9. Hebr. 9. 28.* took our Flesh and Blood once to bear our Sins in it, and now having done with it, *he appears the second time without Sin to Salvation,* (and therefore in the Spirit; Salvation or God's Kingdom being in the Holy Ghost, *Rom. 14. 17.*) *to them that look for him so;* and are no more concerned with his Flesh or his Body since he comes in the Spirit, that is, since his Ascension and Glorification *Joh. 7. 39.* *Touch me not,* saith he himself. *Joh. 20. 17.* that is, be not concerned with me whilst in Flesh and Blood; *because I am not as yet ascended* and Glorified, and cannot yet give you Gifts, *Eph. 4. 8. viz. the Gifts of the Spirit,* (of which see, *1 Cor. 12.*) or come to you in Spirit; the Holy Ghost being not given till after the time of his Ascension *on High, Joh. 7. 39.* he being not till after ready to answer the end of his coming in the Flesh, to wit; to bring upon them the Promise of the Father, or the Gift of the Spirit; the shedding of which Spirit was the fulfilling of that same Promise as hath been said, *Luk. 24. 49. Act. 1. 4, 5. 2. 17, 23.* *Touch me not, know me no more,* therefore *in the Flesh,* saith he; for when I come to you a second time to save you, to answer expectation, and the end of my coming; it shall not be in the Flesh which I have died in, but in quite another form, to wit, that of a Spirit capable to comfort you, or to give you Strength and Life. *Joh. 14. 18, 28.* in a more Spiritual form than at my Resurrection and my Transfiguration; when my gross Body of Flesh it self *Shined like the Sun. Matth. 17. 2.* and passed through Doors and Walls. *Joh. 20. 19, 26.*

14. And mistake me not, Reader, I do not mean that Christ in putting off Flesh and Blood, hath put off Humanity, that is the Human Nature; for then he were no more Christ, that is to say, God and Man; a Concrete of both Natures, or the Human nature Anointed with the Divine. But he remains Christ, or God and Man, to Eternity. For God's works are Eternal; He being the most Wise God, whose Purpose and Power stands: Nothing but the Devils works (the corruption and defects introduced in the World) being to be destroyed. And we must know Christ, as Christ, or as God and Man; that is, as a thing distinct from God, or as a Person distinct from the Trinity it self; to obtain Eternal Life: or else he had never said, *that it is Life Eternal to know the only true God, and Jesus Christ whom he sends. John 3. 17.* Distinguishing Christ from God; as a Person subsisting besides and apart from God

God. But this, I say, that Christ hath put off his Flesh and Blood, as being Accidental, and not at all Essential to Man or Humanity: For the first Father *Adam* was not Created with it, but fell in it by his Lust; (which by Attraction drew in the Elements that took hold of him, and Transmuted him; made of Isch; (a shining Man, such as he was) an *Adam*; that is, a Man over-cast with dark clouds, from *Ad*, a mist) and so got this Monstrous Shape. And if it were Essential to Man, or Human Nature, God would never destroy it; as he will certainly do, 1 Cor. 6 13. to deliver the Faithful from the Body of this Death, and its restraint and bondage, into the glorious liberty of God's Children. Rom. 7. 24. 8. 21. 23. Man shall put it off himself, to rise with a Spiritual, 1 Cor. 15. 44. and Angelical Body. Luke 20. 36. that shall Shine forth as the Sun; Matth. 13. 43. as it did before the Fall, when *Adam* was as yet Isch; or shining, from Esch, fire. So that Christ as King of Men; possessing Eminently, all the Perfections to which Human Nature can pretend, hath put off that which makes Isch *Adam*; a dark beastly man, contemptible and miserable. Isa. 53. 3. Rom. 7. 24. And his State and Condition ought not to be supposed, since his Glorification, worse than that of Man himself.

15. But to clear another Riddle; that is, how the Anointed, or the Christ, or Messiah is the same *Quatenus* God, with the Anointing Spirit, I must do a bold thing, which Reverend Mr. *Keith* will doubtless Bless himself at; that is, Contradict his Church, and *Athanasius* his Creed: shew that *Athanasius* and his Church are mistaken; one in rendring by Person, the Greek word *Hypostasis*; and *οὐσία* by Substance, and the other in Saying, not confounding the Persons, nor dividing the Substance. For the Substance of the Three in the Godhead is the same, and is to be confounded; and their Essence or Nature, or their *οὐσία* divers, so ought to be divided: And the word *Hypostasis*, which they render by Person, doth signifie a Substance, and can bear no other Sense; a Substance being that which *Substat accidentibus*: which is the very meaning and signification of the word *Hypostasis*, *ab ὑπο & ἵστυμι*, *Substo & Substitutor*; the *Hypostasis* being the Subjectum, or the Ground of the Three in the Godhead. And *οὐσία* is Essence, as being the Participle of the Verb *Esse* in Greek.

16. Then to make Persons in God is absurd and impious; there being no such thing as Persons in the Godhead: for a Person is a thing that Subsisteth of it self, without any dependance even of that very thing it is a Relative to; as a Son can well Subsist altho' his Father be dead. But here in the Trinity, the Father doth not Subsist without the Son and Spirit; nay and is not before them: Beginning but with the Son, being but a Relative Property to God the Son; there being in the Godhead, that is in the Unity and the still Eternity, no such thing as Father, and Son, and Holy Ghost known: all Three being, as part of the Generation of God, Included within the Bounds of this Denomination; to wit, of the Nasciture or Generation of God: the Father being not known more than the Son or Spirit, without Nature, or before the Generation of God, or his Manifestation: tho' at him this Nasciture or Generation Begins. *Natura, quasi dicas Nascitura, La naissance*, the Nativity of God, *Respectu Creatura*, or God bringing forth himself to a Generation, or a Manifestation; to Communicate himself, or his good, without himself to some things besides himself. So that Nature, is only God himself Manifested; and his Motion to Nature, is his Generation. And as he moved himself as by three Steps or Degrees in this his Generation, he Manifesteth

feeth himself under three Appearances, Forms Natures or Essences, of Fire, Light and Spirit, or Father Son and Spirit; which tho' the Trinity be from Eternity in God, or Coeternal to God, that is to the Unity, the Generation of God being from Eternity, are not known, as I said, before God moved himself to Nature without himself; but were hid in God himself, and brought to pass in himself before his outward Nature, or his manifestation; the Godhead in Unity, as it is without Nature, being but a dark Abyss. And these three appearances or distinct forms and degrees of Gods manifestation, are called Father, and Son, and Spirit: Father, because the Godhead or Unity is the ground, the stock, the Womb that brings forth out of its deep the Light, its first Born or Son, and only begotten Son; called Son by the Hebrews, on the very same account as their Language calls a Spark, *the Son of the burning Coal*: Son, because he doth come forth like a Spark out of the Coal, by breaking and shining forth out of the dark lump or deep, 2 Cor. 4. 6. And thirdly, they are called by the name of the Spirit, because the same Unity doth not only shew it self, or make it self manifest in the Light, or by the Son; but makes it self to be felt, and communicates its good in the form of a Spirit, or Beams flowing from the Light; nothing in Nature being so fit to diffuse convey and communicate the good as the Light and its efflux; the Influences whereof are the Holy Ghost in God; and in the World, the Spirit which makes what we call the Air, by vapourising Water, or turning it to vapour.

17. *Quere.* What is a Spirit? *Answer.* It is a Substance as imperceptible as God himself to natural Men, whose knowledge goeth no higher than sense and intelligence 1 Cor. 2. 14. The thing that is, and exists, *Exod.* 3. 14. (for it is the same as God, who is but a pure Spirit. *Joh.* 4. 24.) the substance of substances that actuates all substance, and gives it form and Essence. In God alone, and the Soul (to wit, regenerated) it is simple, immaterial, but in this World, where it was at first mixt with the Water, its concrete and material, and hath the three dimensions that all other concretes have, and is that which raiseth up the Water into vapours. Out of it and of Water comes all material Substance or Matter; for out of both, this material World was made, *Gen.* 1. 2. 2 *Pet.* 3. 5. All things, saith *Lucretius*, are come from their spiritual and their invisible State, to a visibility and a palpability. By its joyning to Water, which it inspissates to Oyl, then concocts into a salt, Earth and Body comes to be: Corporification and Terrification, being one and the same thing. And by its separation and freedom from its vehicle, whilst it is clearing it self of the Vapour that holds it; (for it leaves it not wholly; not a spark of pure Spirit being suffered in the World, for then it would inflame it) fire and the destruction of things compacted by it, (for *ejus ope totum cum toto compactum est*) are still made and come to pass. From the Spirit all encrease, and decrease or corruption of material things, proceed. From the Spirit as Spirit, their Multiplication; Multiplication being but a flux or extension of the first central Spirit infused into the deep, and a propagation made *a radice* of the same: and from it as a fire, *Quatenus* become fire, their decrease and corruption, that is, the separation of that which was compacted. In fine, the stock of all things, of God and of the Creature, being Spirit, and all things coming from a spiritual invisible and unknown state into materiality, Ken, perceptibility, all things agree in substance; and as God is a Spirit,

and Spirit is the substance and stock of the Deity, the three in the Deity, which we call the Trinity, agree into this one thing, and are but one in substance, not so in Form or Essence.

18. And the Truth is, the Scripture speaking of Persons no where, there is no reason wherefore we should set up this Notion, and make of Hypostasis, (which is the stock and substance) the things dependent of it, viz. the form or the Persons; tho' I am not ignorant that the Schools make of the form what I make of substance, to wit, The most Essential and Principal part of things. But Christians who learn of Christ, being anointed by him with that which *teacheth all things*. *Joh. 14. 26.* 1 *Joh. 2. 27.* or else they were not Christians; for a Christian signifyeth one that is anointed; ought not to take upon tick from the Schools and the Heathen, their Theosophick Notions; nor such as is or may be the occasion of Errours; but from Nature and Scripture, and the Etymology of words if they have any; as here of Hypostasis *ab ὕπο & ἵστυς*; which is by no Greek Author made use of to signify an individual Person. And the Scriptures speak only of *Three*, or a Trinity, which bear Record in the World, or make known the Deity; which three things agree in one, and are One and the same Thing. 1 *Joh. 5. 7.* in the stock or the substance, but divers in the Essence. The Nature or the Essence of the Light being divers from that of the dark fire, which is the Father of it; and from that of the Spirit, or beams that flow out of both; as is that of the Spirit different from that of both the Light and Fire likewise.

19. And that it is so, to wit, that these three appearances being divers in Essence, are the same in the substance, or one and the same Spirit; and so, that the Holy Ghost and Christ, as the Light of God, and the second Appearance of the Three in the Godhead, are but One and the same Thing. St. *John* saith, there be three things in Earth bear Record of it, the Spirit, Water and Blood; which last, is but a concrete of Water and of Spirit, digested and concocted in the Animal Bodies: and I say, that all things in the whole World witness it; the World it self, Man and Beast, Minerals and Vegetables. All things being more or less, *Secundum modum suum*, after the Image of God; God being every where *semper sibi similis*; and manifesting himself in all things, such as he is, in Trinity like himself.

20. First, in the whole World it self, where God is made manifest by Fire Light and Spirit; We see first an influence from the Sun and from the Stars, into sublunary things, and a refluxence from them back again into the Sun and the Stars, to supply them and feed their Fire and Flame. Any Man that hath but sense, and warms himself in the Sun, and will hold his hand over a burning stick or Candle may feel this Flux and Reflux. This influence in the Sun, in the Air, and in the Flame of the stick, is a Spirit, moving always from the Sun into the Air and all things, and from them to any Flame; and chiefly towards the Sun which is the great Sea of Flames, and as having need of more supply attracts most of it. There, in the Orbe of the Sun, or in the space of the Flame where it meets and concentreth, it forms the Fire and Light; and flowing out of that space into the Air, (whence it came) in the form of Beams and Smoak, (which makes the spots of the Sun) it returns to a Spirit; and by this Circulation makes the Gold Chain of *Homer*, that tyeth the Earth to Heaven, and keeps the Earth from falling to pieces.

pieces, as Poets say. Now, this spirit is the same in the Air or in the Deep; in the Flame or in the Sun; as out of the Sun and Flame; whilst it flows towards the flame, as whilst it is in the flame, and when it comes out of it: only varying it self into the several forms of fire, light and spirit; and putting on divers shapes. But these things being too high, or however too crabbed for common Capacities, and for those *Vertuosi* Prov. 24. 7. who feed upon foolishness, Chap. 15. 14. I will bring them in here by way of Annotation, * for the Learned sort of People: and go on with the main Point in Hand, concluding from thence that; as we see in the World, and in all other Beings, the fire light and spirit to be the same in substance, and one and the same spirit: so it is in God likewise, but eminently, that is, in a more sublime manner, as (for Illustration sake) is felt in the Peace and Joy, and burning of the Conscience, when after a long conflict of grief, horror and despair (called the fiery Tryal, 1 Pet. 4. 12.) Light breaks out in the dark Soul, and it hath Light and gladness. *Esth.* 8. 16. God, being a pure Spirit, free from Passion, and all that the Spirit is subject to both in Man and in the World: (where being mixt with Water (for there is not an Atome of it unmixt in the World, or it would soon enflame it, and reduce it to Ashes) it becomes Corporeal, and hath the three Dimen-

* We may learn from the Scriptures, if we cannot see Nature, that there was a dark Abyss, and in the Center of it the Spirit of God working, and moving it self upwards towards the Circumference. Gen. 1. 2. and not upon the Surface, as the Modern translate it. For God produced the World and all things out of Himself, and therefore is the Center of all things; from which all things flow to the Circumference. Now, when this Spirit had thus moved it self for a while, or the space of the first Night (which we suppose of 12 Hours, for the World was created about the first Equinoxe) and had met and gathered in sufficient quantity to supply the space of it, about the bounds and Limits which God hath set to this World, stopping there, it concentrated; and by this Concentration, which was the Word, fiat Lux; (for God's Word is His Power, Act and Will, as I said) it broke out into a Light, or shined out of Darkness, 2 Cor. 4. 6. as the Lightning doth yet now out of the thick and dark Clouds, and became the Light it self. But before it concentrated, whilst it was yet in Motion, or moving, it was Fire. The Fire being nothing but the Spirit in Motion; and moving towards its end, which is the same as the End of Nature, to wit, The Light, or the Manifestation: The Light being, saith St. Paul, Eph. 5. 13. the only Thing manifest, that is to say, the same thing as God's Manifestation. (St. Paul's Words are; All that is manifest is Light, and not all that which makes manifest, as they do misconstrue it) the only diffusive Thing, and fit to communicate, or to manifest the Good. And we never see any Heat or Fire produced but by Motion of Spirits; as by filing in Iron, rubbing in Wood (viz. two Sticks of Wood together) fermentation in Liquors in moist Herbs, and in wet Hay. From Fire, when it attains the Light and the liberty (after flying confertim, and meeting and gathering together into some space) it turns to a Blaze or Flame; when it hath dissipated the Darkness, or dark Vehicle of Smoak which it raiseth with; and brought both Extreams, that is, both it self and the Water, to a Harmonious Temper; For it is the Harmony and Anatomical mixture of the two great Contraries, to wit: Fire and Water, that by the Concentration of one, and Dissipation of the other, form the Light. Amicitia contrariorum & dissimilium commixtio Lumen constituunt, illustratum ab actu Dei; That is by his Word, which concentrated in a point the Spirit that ascended. That the Light is produced by Concentration appears

from small Eyes which see better than full and prominent ones: And from the burning Glasses that make it by concentrating again the diffused Beams, and reflecting them upon some Combustible Matter, whose Moisture is not so much bound up as is that in Metals; and so lays more exposed to the Action of those Beams, than that in the burning Glass. And by the just Proportion of Fire and of Water, appears, from that no Fire can burn or produce a Flame, when no Air, which is full of moist Vapours, can come to it; or where the Moisture abounds, and the Spirit is not able to dissipate the Vapour, and to dry up the Moisture. This same Spirit, I say, having obtained its end, (the Light, and the Liberty from the Bounds of the Vapour which it had elevated) and continuing its Course or Motion out of the space, where the Flame or the Light shines, turns again to a Spirit, flows out in the Form of Beams, which any Body may feel; and by expanding again in ampliore Aulam than the space the Flame was in, becomes again invisible: but, as conveying with it the Impression of the Light, of a more beneficent and vivifying Nature than at first when it reflected, and moved towards the Sun. And those Beams are but the same in Substance as the Light is; or as it was in the light, and when it moved to it: being the same in Substance, not in Form and Consistence, in the Light as out of it; the Substance being not new, nor changed from what it was centrally, or in it self; but putting on divers Shapes, or the three Faces of three several Phenomenons; or appearing in the Form of Fire, Light and Spirit; all three different from that of the Spirit in the deep, consider'd as not moving, or as yet in the Center of the Deep; or as in God in the still Eternity, before he moved himself: and distinct from each other: The Light, as I have said, being of a gentle, meek, comforting, and refreshing, and vivifying Nature; whereas that of the Spirit (whilst it moves towards the light, and is deprived of it) is to be a dark Fire, consuming and causing Wo; cold and sharp, austere and fierce, like that of a corroding bitter Frost in a dark Night; of Lapis infernalis, the Gangrene, Aqua fortis, and of Ignis Gehennæ, that gnaws, corrodes, stings and shutes, like the Worm that never dies, and a sore Boil not yet ripe, and makes one die Raving mad. The Fire of Hell is cold and burning without shining; as appears from that Christ saith, it causeth gnashing of Teeth, and is in outer Darkness. Matth. 8. 12.

21. Next in the little World, Man. Respice, saith Trismegiste, when thou wilt conceive something of God as Father of all, Quid tibi accidat generare vo-

sions, except in the Soul of Man, which is not all of this World) and not only a spirit, but the spirit of Spirits, that actuates all Spirits, and is their Form and their Soul; doth act most transcendently, and is not confined to the same Laws, Order and Rules, as created Spirits are in propagating themselves. Neither do I suppose that the heat of the fire was manifested in God, as it is now in the Sun; for God, as God, is the Good, meer Love, Light, Joy, and Delight, in whom there is no darkness, fierceness or austerity. 1 Joh. 1. 5. 4. 16. and in him therefore is no fire and heat perceptible anger and austerity; but in the Creature only, when it departs from the Light and the Love of Paradise. But the Scripture teaching us that God is an angry God, and a consuming fire; we may believe that in God is the root of the fire, serving as the Gall in Man, and Acids in sweet Liquors, to exacuate the Light and Love of his blessed State; Love and Light being the State in which God acquiesceth. Matth. 13. 17. Being not properly God in the Father and Spirit, but in the Light of the Son, in whom he is well pleased. And St. John saith, that the World (being the Image of God, as well as Man and his Soul) represents the Trinity; or bears witness by three things, which all Men may see therein, in one and the same subject (to wit: in the first Spi-

rit.

rit infused into the Deep) of the Trinity in God: for he saith they bear witness to the Father, to the Word, and to the Holy Spirit, which is the whole Trinity; and *Paul* saith, that by the World and the Things which are therein, we may not only find out, but clearly see the God-head. *Rom.* 1. 20. that is, God in Unity in the still Eternity, and all the deep things of God, *1 Cor.* 2. 10. such as is the Trinity. And I believe we may, for I see it my self.

21. And I see through the World, not only the Trinity, but the Coeternity of the three Appearances: that, as no Light can exist and subsist without Fire, and neither without the Air: So in God there is no Son, nor Father without Spirit, nor no Spirit without Light, but all three appear at once, from the very beginning of God's Manifestation. *Joh.* 1. 2. And I see there likewise the Generation of God; God generating himself, and being generated, and introducing himself by his Beams and his Efflux, at first into the Great World, next into the little World, and thirdly, (when both were fall'n, deprav'd and corrupted) into the Seed of a Maid; there to supply the Office of the Spirit in Mans Seed, and to beget the Man God, *Jesus Christ*, the Redeemer of all things from Corruption, *Rom.* 8. 21, 23. And fourthly and lastly, by the Mediation or the Mean of that

lenti. First, when a Man is in Love, he becomes pensive and dark, from his Lust that obscures him; for Lust being attractive and binding; (the astringent or attractive quality coming only from the Lust or the longing in nature, as may be seen in Acids, which coagulate, because they are of an esurine or desirous quality, whence Corporification or Terrification comes; and whence the Earth, as having most of this bodyfying or astringent quality, draws the needle in the Compass, and by attracting of it, causeth its variation Eastward in the Northern Seas, as being there, on that side, larger than towards the West; and Westward, beyond the Line, upon the Coast of Brazil; the Earth being larger there on that side, than in Africk.) I say, that Lust being astringent or attractive, draws or attracts together, and condenseth in the Mind the Spiritual Idea of the Thing lusted after, and fills up the Mind with it, which becomes adumbrated or darkned as the Sunshine by the interposition of that which casts a shadow: at the same time, the Spirits moving in the darkned deep towards the Parts and Organs proper to Generation, kindle and make in that party the Dark state of the Father of the Light, and gathering in sufficient quantity, break out by concentration, when the Parts can hold no more, and can hold out no longer, into a Light, Flash or Flame; fit Lux: The Son or the Seed comes forth with Delight and Joy, a sign that the Son is Born. The Pulchrum and the Bonum, to be good and delightful, being the Nature Essence and Property of the Light. The Pleasure in begetting is a relick of the Light, and the Good of Paradise. *Col.* 1. 12. Then this same Son, Flash or Seed, turning to Spirit again, becomes a thin Breath or Steam, that steams from that place or part which the Flash did break out in, into that Cell of the Womb where the Conception is made; leaving behind it the Sperm or the gross part of the Seed; for it comes out afterwards, which is a demonstration it went not in with the steam; for that Cell shuts close upon't, and doth not open again till the time of bringing forth. In the Womb that same steam is, by the binding quality of the Spirit of the Male, coagulated like Cheese, *Job.* 10. 20. and becomes the Fruit or Son, tho' it was the Son before, as soon as the Flash appear'd: For it is the Son as soon as it becomes Prolifick, not because 'tis in the Womb, the Womb receiving it not, and yielding no Fruit or Son, except it be such before it steams or comes into it: And it becomes Prolifick in the Falsh when both the Male and Female Flash together, and when the Spi-

its of both Joyn and Unite in the Flash: So that it becomes the Son from that very place in Man where the Flash or Light is made, whilst it is yet in the Man. (Note, that the Male and Female in that act make but one Man) before it gets in the Womb. All the while this last Spirit which gives life unto the Son, and is become his Spirit, being the same as moved in the Deep of the Parents, and brake out into a Flash, and in the form of a steam got in the Cell of the Womb. The same, whilst in the Father, moving to Generation, as whilst flashing, steaming out, and getting into the Womb; and as, whilst animating, and vivifying the Son. Thus remaining Father Son and Spirit at the same time, and always the same Spirit in substance, and the same thing, tho' passing through three divers Steps Degrees and Forms or States.

Man being not wholly made and formed out of this World, but partly from above it, hath an Image of God more than all other worldly things, to wit, the Understanding and the Will, and the Courage or Power to act and do: which three are actuated, rectified and reformed by one and the same Spirit, to wit; by the Comforter or the Power from on High, that giveth Understanding and Strength to know and act by, enlightning and directing those three Faculties in Man: The Understanding to Know, the Will to Chuse or refuse, and the Power to perform and reduce into Practice that thing, the Understanding knows and discerns to be good, and the Will chuseth for sub. As the Faculties in Man, so in God the Attributes, not only the Trinity, but his Omnipotency and All-sufficiency, Eternity, &c. come from one Central Spirit, and the same Might and Power, exerting it self like Beams, reflected several ways.

And lastly, in Plants, and Stones, Minerals and Vegetables, we may observe the same thing. First a Potential Fire and Might mixed with Water, whence their Body comes to be: for both Stones and Minerals yield this fire by striking, and Plants by fermentation: which Might, Fire or Spirit produceth in that Body a Sap, a Marrow or Oyl which is their Light and virtue; the Chymists call it Essence, and those Oyls Essential Oyls: And thirdly they yield a Smell and Taste, which is the Spirit resulting from the two first, and by which they Spring, and grow and yield their Fruit or Vertue, which last, is not different from the first, that gives them life, and forms their Sap and Body. It appears from rotten Apples which smell strongest when they are rotting or corrupting, and from Sweet smelling Flow-

Man God, into the Soul of all those that look for him in Spirit, *Hebr. 9. 28.* and know him spiritually, *1 Cor. 2. 24. 11. 29.* *Secundum modum tamen recipientis* in each, that is, as every one doth evacuate himself, or set himself in order, or prepare himself for it. *Act. 13. 48.* But most superlatively in his third introduction; his Efflux, the Holy Ghost which Christ was Conceived by, bringing with him at that time all the might of the Father, and the virtue of the Light; the fulness of the Godhead dwelling in Christ bodily, *Col. 2. 9.* he having not received the Holy Ghost by Measure. *Joh. 3. 34.* And if thou hadst my Spectacles, which I cannot lend thee, (Science is the Gift of God, not of Man, nor of the Schools) thou wouldst see and believe it also as well as I, without the help of Scripture; for thou wouldst understand it, and to understand, is to believe, *Intelligere, ipsum credere est.*

22. And thou wouldst see and believe therefore that the Son of Man, as the Son and Light of God, is the same as Gods Spirit, and comes with the Holy Ghost, bringing with him in his Wings, or the Efflux of his Light, Health and Life, or Salvation, *Mal. 4. 2.* being the same in substance: and being not a Person or subject distinct from them. But that as the Son of Man or Emmanuel, God in Man, or as the Human Nature appointed

ointed with the Divine; he is as much a Person subsisting a part from God, tho' in an undivided manner) as the Church from him, and as the Beams from the Sun) as Man and the World it self. And thou wouldst see how he is the *First Born* of the Creature, or of the whole Creation. Col. 1. 15. (not of every Creature, for that Translation is false) the only begotten Son of God, and dwelling in God the Father, and God in him: Joh. 1. 1. 14. 11. and how he is one with God. Ch. 10. 30. and not only one with him, but the most Bright Glorious and Excellent of the three Essences of the Godhead; (the Light or Oyl of gladness which he is anointed with. Ch. 1. 9, 14. Hebr. 1. 9.) And yet less than the Father, who *Quatenus* the Godhead is greater than the Person of Christ, or of God and Man. Joh. 14. 28. In fine, how as God and Man, he becomes the Son of Man; not only of one Virgin, but of all the Virgin Souls that will make themselves Virgins, or dis-impregnate themselves of the Lusts and Affections they are fill'd with from their Youth, Matth. 24. 19. till Christ is form'd in them. Gal. 4. 19. that is, before their new Birth of Water and of Spirit: And the Head, and the Spring Head, and the Fountain of Mankind. Eph. 1. 22. Col. 1. 18. (instead of the first Adam,) where all the Sons of Adam must re-enter and die in, become as dead as Water: Rom. 6. 4. and as one Water with him, that they may be born again of him and of his Spirit, and as the Brooks of the Spring, become partakers of his Nature, and his Righteousness. And as such, that is, as Head over all things to the Church; Eph. 1. 22. he deserves, tho' but a Man, or however God and Man; that every Knee of Things both in Heaven and in Earth should bow and fall at his Name. Phil. 2. 10.

23. I thought fit to enlarge upon this Particular; (1.) Because it is the Subject of many Controversies, easily reconcilable, if Men made use of Reason, or of the Light of Nature in studying Divinity, and reading of the Scriptures; and did not make the Scriptures to speak as their Opinion; I mean, did not rather endeavour to make Scripture say the same thing as they say, than examine what they say by that which the Scriptures say; yet no better composed than by procuring an Act of Parliament against those which they call the Socinians. (2.) Secondly, because Mankind is grown so blind and supine in Matters of Religion, that not only the Scripture, and the Thing it containeth, specified by Mr. Keish, pag. 10. of his Sermon, are to him a meer Parable, which he neither understands, Mark 4. 21. nor endeavours to do it; having got this strange Notion, that they are too high for him; that St. Paul is mistaken, and Mr. Keish in the right: St. Paul in saying, that the invisible things

of God may be known and understood by the works of Creation, and even without Scripture, for he speaks of the Heathen, who have it not to peruse; and so clearly too, adds he, that they are without Excuse, who do not know God thereby. *Rom. 1. 20.* and Mr. *Keith*, in saying, that all those things cannot be understood but by Scripture; and that they consider God as a great way from His works; whereas he is their Virtue and Spirit of Life Himself; and that same *Word of Power* within them, that *upholds them.* *Heb. 1. 3.* (3.) Thirdly, because many Books of Mr. *Keith* and others (to which this is an Answer) tend more than ever before towards the establishing of a sufficiency of Scripture Revelation, and an implicate Knowledge of God by the outward Word, and a School Divinity; and to null the Light within, that is, the inward Teachings of God's Spirit in the Soul; and God's Knowledge by Nature. Whereas Men are by *St. Paul*, *Rom. 1. 20.* and the Prophet *Isaiab*, *5. 12.* blamed for not regarding the Works of God in Nature; the Knowledge of God by it being more plain and easy. *Prov. 14. 6.* than his knowledge by Scripture; Nature being Properly God himself manifested. Natural Philosophy is Divinity it self: which hath ceased amongst Men, since the *Schools* and the *Schoolmen*, leaving Nature and Scripture, have taught it by so many Distinctions, Definitions, and other *Oppositions and vain Terms* of their Science, *falsly so call'd*, saith *Paul*, *1 Tim. 6. 20.* that Men being confounded, know not what to make of them, nor how to learn by their Means. *Non est in intellectu quod non fuit in Sensu*, is one of their own Notions; yet they will teach to know God by cramp Words and *vain Babblings*, without the Light of Nature. Since Printing, Men, leaving off the use of their own Reason, think to steal from other Men the Word and Knowledge of God. *Jer. 23. 30.* and their Study being now to set up vast Libraries to look upon and read in; it is no wonder if they missing the Reasons of Things, gather from Reading only Scraps of other Mens Notions; and fill their Heads with a Heap of in-coherent Whymfies, from which they cannot deduce a Natural Consequence, and so build on wild Conceits, a new Christian Religion, and a new Philosophy, which hath no ground in Nature. (4.) And lastly, because the End and Design of this Paper is not so much to refute, or to destroy and pull down the Building of Mr. *Keith*, as to build up in its room such work as may abide. *1 Cor. 3. 14.* all things being to be done for Edification, and the good of the Neighbour. *Rom. 15. 2.*

24. And to conclude my Answer and Remarks on the Mistakes of Mr. *Keith* in this Point, to wit: of the Means of Faith and of Regeneration, by what means they are wrought and brought to pass in the Soul; I say, if Faith be one of the Operations, Gifts and Effects of God's Spirit, as *St. Paul* teacheth it is, *1 Cor. 12. 9.* it follows, that it is not wrought by the outward Word, but by the Spirit Himself; and that the Word and Spirit being both Agents of it, may be thought one and the same. Faith comes by Understanding. *Rom. 10. 17.* and Understanding comes from the Inspiration of God, or his Spirit within us. *Job 32. 8.* that guides us into all Truth. *Job. 16. 13.* Therefore Faith is effected by the Light of that Spirit opening the Heart, and the Eyes, as to *Lydia.* *Acts 16. 14.* and *Agar.* *Gen. 21. 19.* the three Wisemen of the East. *Matth. 2. 2.* *Cornelius* and others. *Act. 10. 44.* to understand and believe, and not by the outward Word. Before time in *Israel*, the Prophets that believed in God, were called Seers, *1 Sam. 9. 9.* because they saw God, that is to say, knew Him by His works. *1 Kings. 17. 1.* But now the Case is altered, according to Mr.

Mr. Keith, and that for the worse besides, against what he saith himself of a better Covenant to Believers, pag. 9. and the many Promises of God's Spirit to Christians, who are now but bare Hearers, and that not of God Himself; but of Men and of their Word. If Faith be wrought in Man but by the Doctrine of Christ, as it is preached to him; the Faith of them that believe that which Mr. Keith preacheth is erroneous and false, as by what I have shew'd, it doth already appear.

25. Mr. Keith having thus said, that it is the outward Word which begets the Saints again, and that worketh Faith in them, concludes in the 9th Page, that the written Word therefore is not only the compleat and the adequate Rule of our Faith and Practice, but that the Precepts thereof are of far larger extent than those writ in Man's heart, without, or before man hath the Scripture Revelation: proving it by a Passage which maketh nothing for him. Psal. 119. 96. David's meaning in that Place, being not of the outward or written Word of God; for the Law and the Prophets, which make up the written Word, were not extant in his time; there being not yet extant more than the Books of Joshua, Judges, and the Pentateuch: but of the Law written in his Heart, and of that word, which he kept hid in his Heart, v. 11. and which he desireth God by no means to hide from him, v. 19. but to enlarge or open his heart wide V. 32. to contain it. V. 18. 33, 34.

26. To which my Answer is, first, that the Spirit which writes the Law and Precepts of God in the Heart of Believers, teacheth and searcheth all things, even the deep things of God, not revealed in Scripture, Joh. 14. 26. 1 Cor. 2. 10. And guideth into all Truth. Joh. 16. 13. Therefore the Law written by it in the Heart of Men, is of a larger extent than all that the Written or Preached Word can suggest. Secondly, that Peter saith, 2 Epist. 1. 19. that the Word of Prophecy, or the Law and the Prophets (which was all the written word was extant in Peters time) is but untill the day dawn, and the Day or Morning Star, (which is Christ the inward word, Ap. 22. 16.) arise and shine in the Heart. It is no more at thy word, as some said to their Preacher, the Samaritain Woman. Joh. 4. 42. that we have Faith or Believe; but because we our selves have heard Christ, and know from him that he is really the Christ, and the Saviour of the World. Which shews that the inward word goeth beyond all the Scriptures and Scripture Revelation. And thirdly, that Christ himself by these words; I have yet many things to say to you, which you cannot as yet hear before the Holy Ghost comes; but when he comes to guide you into the Truth of all things, he will suggest them to you; nay, and shew you things to come. Joh. 16. 12, 13. (which last things, viz. things to come, the Scripture declares no where but Enigmatically, as in the Revelations) shews us, since he had as yet many things to say to us, and doth refer us for them to the Light and the guidance of God's Spirit, when he comes, that all that he had to say is not contain'd in Scripture, and that the Light comes from it, is not so great and so full as that of the Inward Word. And since what he had to say, is as Necessary to Life as what he had said except we suppose and grant that he might speak idle words, that shan't stand but pass away, Matth. 24. 35. and hath condemned himself. Ch. 12. 36. the Scripture doth not contain all that is necessary for life, and for Salvation; and so is not the compleat rule of Faith, and of Practice. St. Paul to shew that he did not take the word he preach'd for the compleat rule of Faith, nor for a sufficient Revelation of the things to be known and believed, refers those he preacheth

preached to for the Truth of what he preach'd, to the Revelation of God by the word in them. *Phil.* 2. 15. as being that which God speaks to the Saints by since Christ's time. *Hebr.* 1. 2. St. John also by saying that the World would not contain the Books might be written of all that Christ did. *Ch.* 21. 25. and Taught *Act.* 1. 1. shews that the written Word doth not contain all the Laws and Doctrine and Works of Christ, which he did for an example. *1 Cor.* 11. 1. *1 Pet.* 2. 21, that its Laws are not so full as those writ in the Mind and Heart by the Inward Word; and that it is not therefore the compleat Rule of Conscience.

27. Mr. Keith in his Wisdom, being conscious of this Truth (for he had formerly taught *Immediat. Revel.* pag. 96. that he that seeks for the Light in the writtin outward Word and for Life, or to get Life, or be Born again by it, seeks the living among the dead; the Light being not therein but in Christ, the Inward Word) adds to this Doctrine of his, pag. 9. and 11. that the Knowledge and the Faith of the Mysteries and things revealed in the Scriptures, (which he relates pag. 10.) are given us by the Word Preach'd and heard outwardly, with the illumination and working of the Spirit, or Word of God inwardly: And would not have any shrink (*Retract.* p. 12.) that he relinquisheth God's inward Revelation, and teachings by his Spirit. Joyning here both the inward and outward word together, as necessary for Faith and the right understanding of the Scriptures, &c. but ascribing Faith before wholly to the outward Word. Thus affirming in one place that which he will not confess, but denies in the other, and confounding both at last, I mean both the inward and outward Word, to confound and surprize the unwary; and to leave some holes open for himself to evade at. For if both necessary for understanding and Faith, why doth he lay such stress upon the outward elsewhere, saying it is the compleat and adequate Rule of Faith? And what hath this Learned Man disputed for all the while?

28. The Truth is, that both these words do very well together, being the two witnesses that do testify of Christ. *Joh.* 5. 39. 15. 26, 27. and in the Mouth of which two, every word which we read in the one is confirmed, *Ch.* 8. 17. But the outward word alone is far from being capable of guiding into the Truth of what it saith or relates, of convincing, and being the full rule of the Conscience. Being but like a Parable, or dark to natural Men. *Mark.* 4. 11. *1 Cor.* 2. 14. who (witness all the errors of so many Christian Sects) cannot find the Truth by it: and imperfect of it self, teaching no where (for instance) what are the fiery Tryal, and those Sufferings of Christ, St. Peter makes mention of, *1 Ep.* 4. 12. and how God hath brought himself into Eternal Nature, and into Man and the World: What death Adam died of on the day he Transgressed. *Gen.* 2. 17. what was the Sin of Angels, and many other such things. Besides, as I have shew'd by several instances, it is not well translated, nor divided in Verses, making two Verses of one; as of the 15. and 16. of the 2^d of *Romans*, which ought to be but one Verse. And over and above this, it is contradictory; containing contradictions by no means reconcileable: Such as between, *Act.* 9. V. 7. where it is said, that the Men which were with Paul heard the voice that spake with him; and, *Act.* 22. 9. which saith, that they heard it not: And above a hundred such, which I have collected, not to pick holes in Scripture, for they do rather confirm the Truth of it in the main, than blast its Authority; for it shews that its Pen-men did not combine together to make a formal story, or they had agreed better: And why should I be more offended at Christ as God, for so many

many faults and lies put upon him in that word, and made by the Transcribers; than for all the Sufferings put upon him in his Flesh, *Matth. 11. 6.* I see him through them all, believing no more in him at the word in the Scriptures; but because I know him, and could as well as others demonstrate him to the Jews, if there were no more Scriptures left to prove him in the World. Tho' they serve me still to do what I do here with them, viz. to confirm and to prove to those that make use of them; the Doctrine and the Notions the inward word suggests me.

29. The way for a Man to know the Will and Doctrine of God, and direct his ways by it according to Gods own Word; is not so much to peruse and to study the Scriptures, as to do the Will of Christ, *Joh. 7. 17.* that Will or Law which the Light of Nature shews and dictates; and to follow, and to work what it suggests to be good, as many Wise Heathens did. *Act. 10. 2.* For any Man that doth so is acceptable to God *V. 35.* and God loves him, and meets him, and makes himself and his Will known or manifest to him. *Esa. 64. 5.* *Joh. 14. 21, 23.* Whilst the Readers of the Word remain in their Ignorance and Sin; are not justified by the Sufferings of Christ, *Rom. 2. 13.* nor per consequent by him made Wiser or enlightned: as appears from all those Sects who keep their false Opinions, tho' they have read, and peruse, and hear the Scriptures Preached. The Will of God is, saith Paul, *1 Theff. 4. 3.* our Sanctification, or that we should become good; for God hath no other will but that good should take place of, and overcome the Evil. *Rom. 12. 21.* which Will every Man knows by his Light without Scripture. A better Rule than Scripture to know the Will of God by, is to learn what our Will and Lust and desire is, and to do nothing of it, but to do, or endeavour to do, *that which we would not, Ch. 7. 20.* and to War and Fight always against our fleshy Mind, *V. 23. Ch. 8. 7.* and to carry if we can, that Captivity Captive by the strength of Gods Spirit, *Gal. 5. 16.* which he gives more willingly to them that ask him in Faith, than a Father or Mother do good things to their Children, *Matth. 7. 11. Luk. 11. 13.*

30. The Scripture is positive that the Holy Ghost *teacheth all things, guides into all Truth* (both Natural and Divine; for the Word of Christ is all, and Christ himself Excepts none) *searcheth the deep things of God, and shews even things to come* to such as are born of it: becoming *discerning*, a discerning Faculty, in the Soul that receives it: *1 Joh. 5. 20.* So that the Disciples of Christ have no need to go to learn of any other Master, School, or University than of Christ, and his Spirit in their Heart, the inward Word. *Matth. 23. 8.* By him being taught of God. *Joh. 6. 45. Hebr. 8. 11.* all Wisdom and all Knowledge. *Col. 1. 9.* And it hath been fully proved in the Eternal Gospel (of which a Messenger took near 1500 Copies) that the Holy Ghost is still given to all the Faithful; and that in the same manner and measure as formerly to the Primitive Christians, when they believe equally; that is, go from faith to faith, follow Christ under the Cross in the Regeneration or second Birth of Water, in a true resignation of their own will to Gods will, as much as those Christians did. For man must be born of it (the Spirit) to be saved. *Joh. 3. 5.* and as Salvation it self consisteth in Righteousness thro' the gift of that Spirit; *Rom. 14. 17.* all they that will be saved must have it and receive it to work righteousness by it, and become righteous, and shine in Glory, or be saved. *Matth. 13. 43.* The gift and receipt of it is the fulfilling of the Promise made to Man through Christ. *Luk. 24. 49. Act. 1. 4, 5. 2. 17.* and this same Promise of it being made to all Mankind, it being to all Mankind, as *our Lord Christ said no man shall ever deny, and believes v. 39.* and

Eternal

so all men may have it, and not only what they now call its ordinary gift; but also all the other called extraordinary, of Healing, Tongues, Prophecy, Wisdom, casting out Devils, and other Signs and Miracles; if they will believe in Christ, and take the right way and means fit to get and obtain it, which are dying to their will, and becoming like Water, that they may be born of it: for according to St. *Mark* 16. 17. Christ saith positively so. And St. *Peter* confirms it. *Act.* 10. 47. 11. 15. 15. 8. by saying that God gave it to the Gentiles that believed, not only *ὡς & ὡς ἦν*, but *κατὰ τὸν ἑαυτοῦ ἥθειον*, *secundum modum nostrum* saith he, in the same measure as it fell on us at first. And the Scriptures say the same, teaching that all the Churches of *Samaria*. *Act.* 8. 12, 16, 17. *Antioch*. *Ch.* 13, 12. *Galatia* *Gal.* 3. 2, 3, 5. *Corinthus*. 1 *Cor.* 6. 11. 19. *Rome* 8. 11. and *Thess.* *salonica*, 2 *Thess.* 2. 13. (Not only the Apostles, and the 120, who were all with one accord. *Act.* 1. 14, 15. filled with the Holy Ghost. *Ch.* 2. 4.) received the holy Ghost in the same way and measure as those first believers did, *Ch.* 10. 46. 19. 6. *Gal.* 3. 5. 1 *Cor.* 1-7. God putting no difference between them that purify their hearts by their Faith, and Us, saith St. *Peter* of himself and the other Apostles. *Act.* 15. 9. but giving them the Spirit even as to us at first, in witness that their Faith was as strong and great as ours. Thus giving it to all men: and sealing all that believe with that Spirit of Promise. *Eph.* 4. 30. and with a Portion equal to that of the Apostles, when they believe equally; and never permitting it to cease amongst Believers, except they cease to believe. Hence the reason why it hath ceased amongst us is plain.

31. I must here by the by take notice of these two things; first, that Mr. *Keith* tending to debase the inward word, and to extol the outward by ascribing it the Title and Property of the first, calls this a Revelation, which is a giving of Sight, or taking off of a Vail, to make one see and perceive the Things lay hid under it; and herein he shews his End and Mistake at the same time; for sight, as it hath been shew'd, Hearing and Understanding, come not from the outward Word; and the Scripture it self is but a Parable or Enigme, to him that hath not the Key that lets into God's Kingdom. *Mark* 4. 11. to wit, the Holy Spirit. *Joh.* 3. 5. like the Philosophers Books of the Philosophers Stone, where none but the Sons of Art find out the hidden Secret: and like the Revelation of St. *John* concerning Christ; which, tho' the Revelation of Christ, and of many things are come to pass already. *Rev.* 1. 1. since they were to be shortly after they were written, yet is understood of none but such as the Lamb of God opens the Seals of it for, *Ch.* 5. 5, 6. all Revelation, or Light belonging to the Spirits, which he sends in all the Earth. If Mr. *Keith*, by turning Churchman had got the new Name, and the Manna promised. *Rev.* 2. 17. or were what he saith he is, that is, further enlightened (he saith so, pag. 14.) he would understand better what a Revelation is.

32. Secondly, to the same end, he makes of the Light within, (which I have declared in the 11 §. to be natural in all, and supernatural in the Regenerated) but one part of what it is, that is, the same, and no more than the Light of Nature is: saying in the 9th page, That the utmost extent that this Light within goeth to without Illumination, and the light of the Scripture, is no more than the Righteousness of the Moral Law, and terms of the first Covenant, do and live: and arguing against it, as taking it for granted that the Quakers make of it, the same as he doth himself, and allow no distinction between it and the other. (This he saith, pag. 11.) whereas the first Covenant, and the Righteousness of it could never be fulfilled by all the Wit and Power comes from the Light of Nature without that by Grace in Christ.

Christ. And the Quakers Practice shews that this is but a Cavil: For they not only pretend to more Light than all men have before they are enlightned; that is to say, to more than any Man hath from Nature, [but think that they are the People, *Job* 12. 2. which hath engrossed Wisdom and God's Spirit to themselves:] and teach that all men must come to their Light to be saved. Whereby it appears they make of their Light within much more than of the Light of Nature; and than Mr. *Keith* would make us believe they take it for. What their own Light really is, I will not determine. But it is a great Mistake to allow no more to that which they call the Light within than to the Light of Nature; For the Point is not whether the Light they actually have be that they pretend to have; but if that Light which they call by the Name of Light within be that which they say it is; viz. above the outward Word. And what is the falsity, or the right, or the wrong of their Pretences to Truth, and to us, more than is that of so many other Sects, which we take no Notice of; that we should be concerned against it for Mr. *Keith*? But his End is not so much the detecting of Errors and Lyes, as to make a Noise to be taken notice of; so any thing serves his Turn to build a Quarrel upon: a great Part of his Sermon, being all upon himself, having so little of his Text, that except he and his Church be the Text he preach'd upon, we may very well call it a Text without a Sermon; a Sermon without a Text; whereof the Application is to be made from *Matth.* 19. 27. Such is this worthy Divine's good Conversation in Christ!

33. Should he not as a Divine, have treated, *exprofesso*, of a good Conversation; What St. *Peter* means by it; and that it ought to be as in the presence of God, like that of the old Seers or Believers, *Elijah*, *1 Kings* 17. 1. *Enoch*. *Gen.* 5. 24. *Noah*, *Ch.* 6. 9. and others; *Heavenly or in Heaven*. *Phil.* 3. 20. and not upon *Earthly things*. *V.* 19. as becometh the Gospel, *Ch.* 1. 27. which forbids Preachers to go from one Sect to another, or from a Poor Benefice or Parish to a better, but to be contented with what such Sect can afford. *Luk.* 10. 7. and bids them to bear the Cross. *Matth.* 10. 38. or to put their Will and Mind in the Sufferings of Christ, not into Honour and Praise, *Joh.* 5. 44. and to Fight, and help others to stand, Fight and overcome the Nations, *Rev.* 2. 26. that is, those Lusts rise and War in their Members. *Jam.* 4. 1. and carry the Soul Captive; and to put off the old Man, that they may put on the New, and become a New Creature. *Eph.* 4. 23, 24. Nothing but the new Creature, and the Regeneration, which makes such, avail in Christ. *Gal.* 6. 15. and to Fight and overcome, to Sanctify, Purify, and evacuate by Faith the Heart of all that fills it, is, saith *Paul*, *1 Thess.* 4. 3. the Will of God; what he requireth of us, and would have Preachers to teach: *Avoiding foolish Questions which gender nothing but Strifes.* *2 Tim.* 2. 23. yet of all this, very little or nothing in *Keith's* Sermons, but disputes and contention (which create a Confusion and every evil Work, *Jam.* 3. 16.) for outward Ceremonies, and about the outward word Regenerating of Souls; to wit, of such an outward and superficial new Birth, as is that which Mr. *Keith* is acquainted with of late. What will avail his Hearers and others at the last day to know his Learned Reasons, for a set form of Prayers, and all the Formalities of the now Church of *England*?

34. Surely a Man may serve God, work Righteousness, overcome and be regenerated, without changing or turning or going from Sect to Sect; and thereby be accepted with God, as *Cornelius*. *Act.* 10. 35. and so be of the true Church, and of the true Religion in any Sect or Nation. And I am full perswaded Mr. *Keith* had done as well in point of Conversation to stay amongst

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takes this
here.

amongst the Quakers, or amongst those other Sects which he was a Member of before he turned Quaker; And to let his Light so shine amongst them that they might see and imitate his good Works. Matth. 5. 16. as to plead for Baalim, that is, for the Lords Bishops, and the dead and outward word against the Living Spirit; which they maintain hath ceased since the Primitive Christians as Dr. Hicks his Sermon at St. Marys in Oxford, and the Vicar of Westham's before My Lord of London, Printed with approbation of Superiors; shew they do; as to Print, pag. 10 and 11. that the Word or Light within, whatsoever worth or force they may ascribe unto it, doth not teach the Mystery of the Incarnation, for instance, to the Wise men, without the help of Scripture; and as to curry favour with Men, in hope of getting an equivalent to that which maketh the Priests Heart glad. Judg. 18. 18. 20. for St. Paul did not do so when he Preached the Spirit, 2 Cor. 3. 6. and hath left him a Warrant for Preaching quite otherwise Gal. 1. 8. Pray, if it be not lawful for the Members of your Church to rejoyne themselves to Rome; because it enjoyns many gross errors in its Worship, as you alledge in your third Sermon, pag. 25. is it not lawful for those who see the same in your Church, to keep where and as they are?

25. If an enlightened Conscience be the only good Conscience (for he makes Light, pag. 6. the best ingredient of it) it seems he hath himself had no good Conscience hitherto, before this last Turn of his; for he was not enlightened till then, as he confesseth, pag. 14. where he saith, but now with a good Conscience being farther (I bless God) enlightened, I have declared for, and joynd in Communion with her, the Church of England. And I see not which way he can pretend otherwise; for in a Treatise of his, called Help in time of need, in the 14. pag. he saith, the word of command from the Lord which filled me with Heavenly Joy and Comfort, came to me the 30th day of the 10th Month called December, saying, shew to the People of Scotland, several particulars seen there, which he now unsaith: And in 78, 79. pages of the same, he saith further, and now whether ye will hear or whether ye will forbear, I declare unto you in the Name, in the Power, and in the Authority of the Living God, that the day (that's the coming of the Lord in the Spirit) is of a Truth broke up amongst us, (Quakers) and ye shall look till your Eyes fall you, and rot within their holes, e're ever you see another day or appearance of Jesus Christ, than what we the People of God, called Quakers, do witness of, come. Which is a Lye in the name of the Lord with a vengeance, if he be now in the right; for he now contradicts this, and a Man cannot tell Lyes, and in the name of the Lord, and yet have a good Conscience. Also in his Book, call'd, Immed. Revelation, pag. 136. he saith, that upon this hinge, of denying the teachings and rule of the inward word, which he now denies himself, depends the Theology and the Clergy of that Church he now patronizeth for, making it a Lye therefore by his unsaying it now; and thus by his destroying of what he had before build, makes himself a Transgressor, a Man of no good Conscience, Gal. 2. 18. to get himself such name as the Builders in Babel aimed at, and have obtained. Gen. 11. 4. of Builders, by destroying the building of other Sects; and of Hunters and Drivers of other Nations or Sects. Ch. 10. 9, 10. But what did their Policy and their Cunning amount to? First they were, as all Sects are, confounded in their Language, in Doctrine and Opinion; understood not each other, then were scattered abroad, and at last came to nothing. And so will Mr. Kell do. His building of Stubble and Hay, for the Quere of Honour and Applause, and earthly things, will

will prove at last nothing but a glorying in his own shame. 1 Cor. 3. 18. Phil. 2. 19. The great Drivers of the World and their Wisdom come to nought. 1 Cor. 2. 6. He that speaks lies shall perish. Prov. 19. 9. Wo be to them, Mr. Keith, by whom such Offences come! Amos. 18. 7.

36. If none but enlightned men, such as have a good measure of true Knowledge (pag. 6.) have a good Conscience indeed, the World is in a sad Pickle, for those Men being the same as the Regenerated, for no Man is Enlightned but by being Born again of Water and of Spirit; they are as scarce in the World as the Saints who go from it to the Desarts and Mountains Heb. 11. 38. at which rate a good Conscience is scarce to be found in it. But by his leave, if a Man, whether Heathen or Christian, hath like St. Paul, Act. 24. 16. A Conscience void of Offence towards God and towards Men, according to the Light he hath in him; that is to say, if his Light within doth not accuse him, his Conscience excuseth him, Rom. 2. 15. and he hath a good Conscience. It is strange that Mr. Keith should come to any new Light, and a good Conscience therewith, by opposing of that Light, and turning from those own it to those who deny the same! And that he having begun by the way of the Spirit, should think to be made perfect, against St. Pauls Opinion, Gal. 3. 3. by the Flesh; a carnal Mind, Lip-labour, Formalities, and carnal Ordinances, which cannot make Man perfect as concerning the Conscience. Hebr. 9. 10. Perfection or Salvation which is in the Holy Ghost. Rom. 14. 17. being not got by those means! But they that are of the World mind the World, and end with it: and say any thing for it. And thus having confessed and come over to the Church of England, he shews his deeds. Act. 18. 19.

37. Mr. Keith, to crown his works of lessening the Inward word, reckoneth for an Advantage accruing by the Outward that Christians, by having it, enjoy the same Priviledge which was granted to the Jews, to have the Oracles of God, and the exceeding great and precious Promises, which he quotes St. Peter for, 2. Ep. 1. 4. tho' his meaning in that place being, not of the Promise, but of the Effect of it, to wit of the Holy Ghost, and of escaping by it the persecutions of the World, to partake of the Divine Nature, and become Holy, is nothing to the purpose. And the Jews receiv'd it not, Hebr. 11. 39. because it was not given but since Christ was glorified. Joh. 7. 39. and ascended to Heaven. Eph. 4. 8. And in all former Ages the Mysteries known by Christ were not yet made known to Man. Ch. 3. 4, 5. as in these last days where God speaketh to us by his Son. Hebr. 1. 2. So that Christians who enjoy the effect of the Promise; and who may have God himself speaking in them by his Son; have a greater Priviledge, and not the same as the Jews. And if they had but the same outward word, and God's Oracles from between the Cherubims, what signifies the promise, Isai. 54. 13. Hebr. 8. 10, 11. of being all taught of God, so that they should no more need to be taught of other Men; of being made Priests to God, Rev. 5. 10. to be able to teach themselves, and to keep knowledge themselves. Mal. 2. 7. and to have the Law of God written in their own Hearts. If that Law in the Heart were as he teacheth, pag. 12. but the bare transcriptions of that written in the Scriptures; and the Spirit served but to soften the Heart of Man, the Heart would receive no more than that word it self contains; whereas it can receive more, for a Man may know all things; and those other things not yet revealed in the Scriptures, which Christ left to the Spirit. Joh. 14. 26. 16. 12, 13. and the Spirit searcheth all, Cor. 2. 10. even Mr. Keith himself. V. 15. and prophesyeth this of him, Mr. Keith is Mr. Keith, and will be Mr. Keith still.

38. Other things of the same stamp as these might be collected out of the three said Sermons and Reasons of Mr. Keith, and remarks made upon them; as upon all that he says about

about a formal worship) outward things, and the like, which are
having been removed by other his alleges. I think it best to leave
the Reader with them, and thus to leave (sufficiently) to show which the
Quakers have lost by losing of him, and whose purchase he is to prove on
the other side; I will only add here with St. Paul, 1 Cor. 13. 8. *we speak by the word of knowledge*. And that since the time of Christ, God being in heaven, and work-
ing in Spirit. Joh. 4. 24. *and neither in this Mountain nor yet at Jerusalem*. V. 21.
that is neither in this Sect nor in that Sect, Church or Temple, but only where
in Spirit, in the Heart, in the Closet. *Mark. 8. 7.* between the Soul and her senses
it was much to be wished that Mother Church would let up for a Spiritual Worship;
and that every Christian setting it up for himself, would cease to hear to himself Teach-
ers (whose Business it is, not to turn away from the Truth, those Men that have itching
Ears) and to give heed to any of those seducing Spirits, who speak in Hypocrites
against Spiritual Worship. 1 Tim. 4. 1. 2 Tim. 4. 3. God dwelleth no more in Temples
or in Churches made with hands. *1 Cor. 7. 48.* 17. 24. And will have a Spiritual Priest-
hood, a Kingdom of Priests. *Exod. 19. 6.* Such as the first Christians were. 1 Tim. 3. 9.
Anointed with the Spirit; that being conform to him, or Spiritual as he is, they may
walk in the Spirit. *Gal. 5. 25.* and serve him in the Newness of the Spirit that gives Life,
and no more in the oldness of the Letter, that Killeth. *Rom. 7. 6.* 1 Cor. 3. 6. O
House of Jacob, come ye, and let us live in Spirit, and walk in the Light of God. *1 Pet. 2.*
Spiritualizing of Men is the true way to Greatness for Preachers and Believers;
and what Mr. Keith should do if he would be Great. Indeed, *Mark. 9. 19.* But what
he will never do, till he become in earnest one of the Children of Light. *Exod. 19.*
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